THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x. 15.

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JEALOUSY, AND ITS MARTYRS.

BY ELDER CHAS. W. STAYNER.

"Jealousy is cruel as the grave."—SOLOMON.

Among the most prevalent vices of mankind is that known as jealousy. We do not allude to that sacred jealousy which is an attribute of the Divine nature, and which is expressed in the commandment, "Thou shalt have no other God before me," which was given by a kind Father to preserve his children from the fearful sin of idolatry; but the jealousy intended in this article is that which Satan plants in the heart of man, which blinds him to the interests of others and of the kingdom, and renders him selfish and wicked. It is not limited to any particular class of society, or specially confined to either sex. It revels in the courts of luxury, stalks in the midst of poverty, and finds resting places among the literati, the trades and the professions. It sours the stage, embitters the platform, and creeps with stealthy, cat-like tread into the very pulpit. It is the basis of much wrong-doing in politics; it leads to injustice in art and tyranny in religion. Many a man is made the subject of severe criticism through the efforts of a jealous rival, and some have and do daily become objects of social persecution because their influence, power or advancement is feared. Labor is jealous of capital, and capital of labor. The trades are jealous of one another. And persons of the same vocation are frequently jealous rivals in the race for popular commendation. Emulation is noble, but jealousy is despicable. Instead of laboring to acquire the perfection to which others attain, men content themselves with jealousy, and frequently strive to depreciate in public estimation that which they fail to equal or surpass. Few great men exist who have not had to run the gauntlet of jealousy, all the way up from childhood. But it does not cease when it reaches the confines of power or wealth. Man is not rid of this serpent in any charmed circle. Jealousy causes many heartaches among those who appear to be above its foul atmosphere. Persons who have risen as it were to a pinnacle of political greatness, are sometimes jealous of the success of those who move in spheres of far less magnitude. Perhaps because they understand the treacherous nature of the moving sand

upon which the greatness of individuals and of nations has been built, and they dread the rivalry of progressive men, even when they are not at all likely to be supplanted by them.

How much is this intensified when the very nature of things forbodes such rapid and universal changes as those which divinity has decreed, and prophecy foretold from the very beginning! Probably in no sphere has jealous rancor so thoroughly poisoned the human mind as in religion, with its consequent influence among the masses. For ages the religious element in man's nature has rendered even a form of divine things a great power in the land. Jealousy regarding such power prevails whether in heathen or "Christian" countries; among Jews and Gentiles, Greeks and Moslems, it is the same. Jealousy of the rising influence of the ancient Saints, caused the Jews to cry out "they will take away our place and nation!" Jealousy was at the foundation of that terrible massacre of innocent children which took place just after the birth of Christ. Herod was jealous of the "Governor," who the Scriptures had declared should be born in Bethlehem. And he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." But jealousy, like all other vices, brings its own chastisement; the slaughter was soon followed by the terrible death of Herod himself. Jealousy caused the martyrdom of Abel, whose sacrifice was accepted, while Cain's was not. Jealousy roused Ishmael to mock Isaac, and led to the "casting out of the bondwoman and her son" from the Abrahamic household. Jealousy moved upon the Pharisees, who were religious hypocrites, because Christ's disciples baptized so many in Judea, on which account the Savior left those parts to labor in another region.

How strange that not even the high calling of the Gospel is armor sufficient against this insidious enemy of man! We are apt to be jealous lest some one else should save more than ourselves, or do more good to our fellows than we can. O the short-sightedness of humanity!

How applicable is this to the present generation, and the feeling which exists against the Latter-day Saints and the Elders of the Church! When Joseph Smith, the youth of between 14 and 15 years of age, informed the ministers of the day that he had received a revelation from God, what caused these so-called "shepherds" to repudiate his testimony, vilify his character and denounce him as an impostor? Who cannot see that it was JEALOUSY! They feared he would become more popular, that he would gain the public ear, and that in time his doctrines would supplant the tottering creeds they advocated! They dreaded his influence, young as he was, or why take such pains to destroy it? The idea of present revelation through even this weak instrument would, they feared, disestablish their already waning power among the people. One would think they must themselves have certainly felt the need of such divine interposition for the salvation of men, why then should they reject it? Because their *jealousy* was aroused, and all its vindictiveness asserted itself in their hearts. As the work of God progressed, this jealous hatred increased, until martyrdom terminated the Prophet's great life, and his "Christian" enemies were glutted with his innocent blood! But did their jealousy then give way? Was this foul monster ever satiated? No, it led them on, it spread among the sects and parties of Christendom, and directed its deadly weapons against the Church he had been the humble instrument of organizing. Through the instigation of jealous persons the Saints were made the objects of bitter and incessant persecution! Lying rumors as to their doctrines and practices were circulated by professors of piety, and self-termed friends of man! Disastrous mobbings were instituted, for which the Saints obtained no redress in the Courts! They were compelled to flee before the face of that fiend jealousy. Why? Their persecutors feared the rising power of a body of united, industrious, thrifty people! Politically as well as religiously, their

jealousy was aroused from its very depths. Ministers, pale with fear, and politicians burning with jealousy, joined hands reeking with the blood of martyrdom, and made solemn compact that this "obnoxious and irresistible power should be blotted out." No means was considered too diabolical, no course too unseemly to accomplish the overthrow of this hated object of their united jealousy. One man said recently, "it is not only your religious institutions, but your Church and State which we desire abolished." That is the key to our present difficulty. They are jealous of our political unity, and desire that it be dissolved. Because we have been able to reach a degree of union which somewhat approximates the true object of the Gospel, we are a target for jealous archers to shoot at. And no matter what may be the platform or standpoint, a seemingly growing power is ever considered universal game and legitimate prey, by those whose jealousy makes them fearful. Jealousy and cowardice always go together. If the parties who persecuted the Saints were conscious of their own superiority, they would have no need to harass and destroy. They would take by the hand those whom they consider in the wrong, and endeavor to raise them up to the higher standard of their own perfection. When people belong to a vast majority possessed of greater light, they have no necessity for inflicting terrors on a weak minority. But when they find themselves faced by arguments which are invincible, and facts which cannot be longer denied, then they "let loose the dogs of war!" When Simon Peter healed the impotent man at the gate of the Temple, the jealous High Priest and his council were at a loss to deal with the "difficulty." "And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus." (Acts iv, 14—18.)

It is precisely so with the Latter-day Saints; the Church is growing in the mountains, the power of God is manifested; the people thrive in spite of opposition, and the stubborn fact stares the religious world in the face, that every doctrine taught and practiced by the Saints is thoroughly Scriptural, and immoveable by all the learned logic of the age. That a power is growing which already manifests unquestionable vitality, that a people driven from civilization—last seen halting and limping before the bayonets of mob violence, towards the dreary wastes of a savage wilderness—is now standing healed and in the midst of the nation's "great ones," is a notable miracle which none can deny! Therefore these jealous ones say, "that it spread no further among the people let us straitly threaten them, that they speak henceforth to no man in this name." But we answer them like Peter and John of old, "Whether it be right in the sight of God to hearten unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Happily for mankind all are not jealous in one direction. The spheres of jealousy are so diversified, that while all more or less partake of the evil, few are universal objects of its hatred. And even the Saints, though "hated of all nations for the truth's sake," have friends among the high-minded in almost every community. The more they become known the better they are loved and appreciated. And there are many in this country to-day, as well as in America, who admire, respect and properly represent to others the motives and lives of our people. These are not jealous of our progress or our advancement, but being public spirited, noble men and women, they rejoice in the fact that a people who have struggled against such odds, and endured so much hardship, have at last become surrounded with comparative wealth, and are in a fair way to general prosperity.

LEAVES FROM THE TREE OF LIFE.

(From the Salt Lake "Contributor.")

TWELFTH LEAF.

The mission of Christ was to save that which was lost. It was not completed when he hung upon the cross. His dying exclamation, "It is finished!" referred to his sufferings for sin, the ordeals of mortality, his labors in the flesh. As we have seen, he continued his work of salvation when out of the body, by preaching to the dead. After his resurrection he went, on several occasions, with his disciples, and instructed them in the plan of redemption and sent them forth to all nations, that the work he had commenced on earth might be continued. He ministered to other nations, uttered his voice to other sheep which were not of the fold in Palestine, that the lost tribes of Israel and all who could not be reached his Jewish Apostles might hear the glad tidings of salvation. This, though not fully revealed in the Bible, is made clear in the Book of Mormon. After his ascension, to fulfil his own promise, he went to prepare a place for his faithful disciples, that when they left the earth they might be able to abide with him.

But all this was only a small part of the perfect scheme of redemption. That which was lost in Adam is to be regained in Christ. Through the commission of crime, death came into the world. Satan gained dominion. The earth trembled under the curse. Eden bloomed no more upon its face. The tree of life was removed. Thorns and briers and noxious weeds came up in the place of the flowers and fruits of paradise. Deity was hidden from the sight of man. Sorrow and pain and toil and travail became the heritage of mortals. Enmity arose between man and beast. Venom entered the serpent's fangs, and rage the hearts of brute and fowl and aqueous creature. Strife dwelt in the very elements and death brooded over the face of the smitten globe. What, then, was lost? The immortality of man; the blessed tree of life; communion with Jehovah; the companionship of angels; the purity of paradise; man's dominion over inferior creatures; freedom from Satanic influence; exemption from toil and pain; earth's affinity with perfected realms on high.

Until all this has been restored Christ's work must continue. The earth must be cleansed from its corruptions. The elements must melt with fervent heat, and be purified from evil. Satan and his hosts must be banished and bound. Eden must blossom again as at first. The lion and the lamb must lie down together. The fig tree and the myrtle must flourish where the rank weeds grow. The whole race of Adam must be raised from the dead. The vail between earth and heaven must be removed. The knowledge and glory of God must cover the earth as the waters cover the deep, and the spirit of life and peace and light and joy must be poured out upon all flesh, until the whole creation vibrates with pleasure and responds with praise.

The ushering in of the great Millennial day, a glimpse of which has been seen by the holy prophets since the world began, with the sweet rest of earth and its inhabitants, is not, however, the completion of Christ's glorious work. His kingdom must not only be established from pole to pole and from shore to shore, but his saving power must penetrate to every lost soul of our race in the regions of the damned. A just judgment will be meted out to all. They who reject the Gospel must suffer the penalty. Those who are found worthy of many stripes must receive their portion. "The wicked will be turned into hell, with all the nations that forget God." Each condemned person will pay the uttermost farthing for his sins. Justice, tempered, not warped or thwarted by Mercy, will mete out to all their right deserts, "every man according to his works." The punishment is always existent, therefore it is eternal punishment. But each one who suffers receives only his just portion thereof. Shall the murderer and the Sabbath-breaker, the adulterer and the thief, the drunkard and the profane, all

merit the same doom? Would human courts proclaim such judgment? Shall man have more equity than God? When stern Justice has claimed its own and filled its purpose, shall there be no place for sweet Mercy?

While there is one soul of this race, willing and able to accept and obey the laws of redemption, no matter where or in what condition it may be found, Christ's work will be incomplete until that being is brought up from death and hell, and placed in a position of progress, upward and onward, in such a glory as is possible for its enjoyment and the service of the great God. The punishment inflicted will be adequate to the wrongs performed. In one sense the sinner will always suffer its effects. When the debt is paid and the justice is satisfied; when obedience is learned through the lessons of sad experience; when the grateful and subdued soul comes forth from the everlasting punishment, thoroughly willing to comply with the laws once rejected; there will be an abiding sense of loss. The fulness of celestial glory in the presence and society of God and the Lamb are beyond the reach of that saved but not perfected soul, forever. The power of increase, wherein is dominion and exaltation, and crowns of immeasurable glory, is not for the class of beings who have been thrust down to hell and endured the wrath of God for the period allotted by eternal judgment.

But Jesus the anointed, with his army of Saviors bearing the Priesthood of Melchisedec, will seek and save that which is lost until everything savable is redeemed. Only those beings who have learned the law, received of the light of truth, tasted the sweets of the divine spirit, basked in the sunbeams of the heavenly glory, made covenant to serve the King of Kings and received power to advance to the pinnacle of exaltation, and then have turned away from the right, chosen evil rather than good, driven away the power and promptings of the spirit of light and truth, sought to become a law unto themselves, imbrued their hands in the blood of innocence or drinking in of the influence of that Evil One, consented to and endorsed the slaying of the world's Redeemer, thus sinning against the Holy Ghost and becoming servants of Satan and Sons of Perdition, will be in their nature and status unredeemable, and therefore will remain "filthy still" and thus be unfit for a kingdom of any degree of glory. These will go away with the Devil and his angels into the outer darkness, beyond the spheres where flows the river of salvation and where blooms the tree of life. For them alone of Adam's race there is no repentance, for them alone is the second death, for them alone is the blackness of darkness forever.

When the work of Christ and his associate Kings and Priests unto God is finished, the Saints of all the ages will be crowned with glory and receive their reward. They will be made rulers over many things. In the order of eternity they will stand in the heavenly family organization, and all theirs. Of their increase there will be no end. They will hold the key to all heights and depths. They will have power over all the elements, spiritual and corporeal. The incorruptible and fadeless riches will be theirs. They will mingle with the highest. They will gaze upon the face of the Eternal God and dwell in the presence of his sinless Son. Pain and sorrow and trial and death will henceforth be only known in memory, to form the contrast needful to make their joy complete. Eternity with all its boundless opportunities and unutterable bliss and intelligence and majesty will be before them without a barrier in the way, secure to them as to the Almighty Father himself. This is the celestial glory.

Those who were not numbered with the Saints of God in the flesh, but who received the Gospel in the spirit, the good and honorable who died without a knowledge of the truth; the class not for the crowning glory of the celestial world nor worthy of the doom of the wicked, will also receive their portion. They will not attain the gifts of increase and dominion and the fulness of the highest, but will enter into their rest, which shall be glorious. And though they reach not to the Father's fulness, they will receive the visits of

the Son and of his associates in the celestial world, and enjoy rich blessings unspeakable in their greatness and perpetuity. They inherit the terrestrial glory.

Those who were cast down to the depths for their sins, who rejected the Gospel of Jesus, who persecuted the Saints, who reveled in iniquity, who committed all manner of transgressions except the unpardonable crime, will also come forth in the Lord's time, through the blood of the Lamb, after they have suffered the wrath of Almighty God, and "paid the uttermost farthing," and will enter into various degrees of glory and power and progress and light, according to their different capacities and adaptabilities. They cannot go up into the society of the Father nor receive of the presence of the Son, but will have the ministrations of messengers from the terrestrial world, and have joy beyond all expectation and the conception of uninspired mortal minds. They will all bow the knee to Christ and serve God the Father, and have an eternity of usefulness and happiness in harmony with the higher powers. They receive the telestial glory.

Thus the inhabitants of Earth with the few exceptions that are beyond the power of redemption will eventually be saved. And the globe on which they passed their probation, having kept the law of its being, will come into remembrance before its Maker. It will die like its products. But it will be quickened again and resurrected in the celestial glory. It has been born of the water, it will also be born of the Spirit. Purified by fire from all the corruptions that once defiled it, developed into its perfections as one of the family of worlds fitted for the Creator's presence, all its latent light awakened into scintillating action, it will move up into its place among the orbs governed by celestial time, and shining "like a sea of glass mingled with fire," every tint and color of the heavenly bow radiating from its surface, the ransomed of the Lord will dwell upon it; the highest beings of the ancient orbs will visit it; the garden of God will again adorn it; the heavenly government will prevail in every part; Jesus will reign as its King; the river of life will flow out from the regal throne; the tree of life, whose leaves are for the healing of the nations, will flourish upon the banks of the heavenly stream, and its golden fruit will be free for the white-robed throng, that they may eat and live forever. This perfected Earth and its saved inhabitants will then be presented before the Eternal Father as the finished work of Christ, and all things will be subject unto the Great Patriarch, Architect, Creator, Ruler, the Almighty, to whom be obedience and reverence and praise in all the countless worlds that shine as jewels in his universal crown!

C. W. PENROSE.

A FEW MORE MORMONS.

[We clip the following from the New York Telegram, of Sept. 13th.—ED.]:

ARRIVAL FROM EUROPE OF SIX HUNDRED AND FORTY-FIVE CONVERTS.—JOURNEYING TO THE PROMISED LAND.—AN OCTOGENARIAN AND A NEW BORN INFANT IN THE PARTY.—INTERVIEW WITH ELDER FINLAYSON.

When the Guion steamship *Wyoming* left Liverpool last Saturday, she had among her passengers 645 European converts to "Mormonism." When she reached here this morning the number had been increased by one. Last Sunday night Mrs. Robert Hall gave birth, in the steerage, to a daughter, who will be known hereafter as Wyoming Hall. The Mormon recruits are of various nationalities. England and Wales send 300; Scotland, 20; Switzerland, 16; Germany, 38, and 271 are Scandinavians. There are young men and maidens in the party, who come unaccompanied by relatives, but the majority is composed of families, the males and females being about equal in numbers. There is an English woman, eighty-

two years old, and a Scandinavian whose head has been frosted by seventy-four winters. There are 120 children—not counting Wyoming Hall—in the band. Twenty-four of the converts came as first cabin passengers and several in the second cabin. Twenty-one are missionaries who have been in Europe two years preaching Mormonism. They are elderly men, sturdy in physique, and dress plainly, and have the appearance of well-to-do farmers.

A MORMON FROM HOBOKEN.

Elder James Finlayson has charge of the party. He formerly lived in Hoboken, and twenty-five years ago was employed in the construction of the famous Stevens battery. Mr. Finlayson is nearly sixty years old, over six feet in height, of large frame, wears a full sandy beard, has a pleasant countenance, and is engaging in manner. He talked freely to a *Telegram* reporter, but, with the caution natural to his countrymen—he is of Scotch descent—hinted that the press representatives sometimes made mistakes or wilful misrepresentations when writing about his people. "We go abroad," he said, "and preach the Gospel in every large city in Europe. The Church sends us. We pay our own passage to the Old World, and use our own means for subsistence while there, but the Church makes provision for our return. The missionaries explain the Word, and people become converted to our faith. When the harvest is ripe we announce through our newspapers that upon a certain day a ship will sail from some specified port and carry those who wish to join us here. I did not know a soul in this party, except the missionaries, until I met them on this ship. Here are farmers, mechanics, and men representing all the industries. Some are quite well off. There is one machinist who sold out his shop, tools and property to come with us.

TO SETTLE IN VARIOUS PLACES.

"Most of the families have decided upon a place of settlement. Two will stop at Cheyenne; others go to St. George, Ogden, Evanston, Logan, Nephi and Salt Lake City. Those who have not selected a point of destination will be taken to Salt Lake City, and if there are any in the number impoverished they will receive shelter and food. No one ever starved to death or suffered for the want of nourishment in Utah. We have a Church organization which sees that such wants are provided for, and there is a Relief Society, composed of ladies, who visit the sick, aged and destitute, and care for them."

"Do your converts subscribe to any obligation before they are accepted?"

"None whatever. There is no formula, there are no pledges. They are free to come and as free to go. While with us they have the right hand of fellowship and a share in our patronage. The people who join us are under no restraint. I wish the whole world understood us and our principles. Very many think polygamy a synonym for infamy. It is a gross injustice to take this view of our peculiar institution. It is founded upon the word of God, and is not the debasing and shameless practice that unbelievers represent it to be.

PRESIDENT GARFIELD'S VIEWS.

"The President is understood to be our enemy. I don't see why he should be. He has been among us and does not have to rely upon newspapers for information. I believe him to be a very good man, but he is influenced by a bad party. I cannot think that he of himself would intentionally do us an injury. We leave the matter in the hands of Him who rules and judges all, and are willing to abide the result."

"When do you start West?"

"To-night—just as soon as the Custom House authorities give us permission to leave. We have an agent in this city who has completed arrangements for our journey by rail. By an emigrant train it will take us seven days to reach Salt Lake City. At certain points food will be in readiness, which the agent has ordered in advance."

"Will more missionaries be sent to Europe?"

"Oh, yes. Some are there now, and the places of those who return with me will be filled by the Church. We never weary in the service of the Lord."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 3, 1881.

TITHING AND MISSION FUND.

THE principle of Tithing which has for many years been laid before the Saints in these lands by the servants of God, and frequently alluded to in the STAR, is one of a most sacred character, and while we commend the diligence hitherto manifested in obeying the same, we desire to exhort a faithful compliance with its requirements in future. Those who are punctual in paying their Tithing, and keeping the other commandments, will in all cases realize the blessing of our Eternal Father, not alone in abundant spiritual graces, promises and rewards, but in their everyday experiences they will see great benefits of a temporal character arising from such obedience. It is a sure maxim that they who pay the Tithing on their income have greater wisdom in disbursing the remainder. And many cases might be cited where, through Divine Providence, an increase has been bestowed which would more than compensate the self-sacrifice made in fulfilling this great law of the Gospel. We know by experience that there is no loss suffered, while much is gained by paying our Tithing. It is a fund established by revelation from God; it is a positive necessity for the support of His work in these lands, as well as at the gathering place of the Church; and we trust that the faithfulness of the scattered Saints in this regard will be continued, and, if possible, increased, so that the work of God may roll on and spread forth, and the rich blessings of Heaven and earth be merited and enjoyed by all.

In connection with the sustenance of the Church abroad, we find it also necessary at this time to call attention to what is known as the MISSION FUND. For some time this useful source of income for Branch and Conference expenses has been in several instances neglected, but we deem it proper that the Saints should have suitable opportunities afforded them, to aid more fully in the substantial furtherance of the work in their midst, by the perpetuation of a fund so well adapted for the purposes of Hall Rents, and missionary and other expenses, which of late have fallen too much on the Tithing. We are confident that the Elders from Zion, and especially Conference Presidents, will see the wisdom and importance of this measure, and will aid us in bringing it prominently before the Saints in their respective fields without delay.

The Mission Fund is designed to be used, as far as may be necessary, for Conference and Branch expenditures,—such as Hall Rents, Conference-House, and Elders' expenses; and when found insufficient for the purposes

named, a portion of the Tithing may be used to supply the deficiency. Wisdom should be exercised in all cases, both in the collection and disbursement of the funds, so that no oppression may exist, and all things be carried on in such a consistent manner as to strengthen the work in the Branches, and establish it more firmly on proper financial grounds. These two funds should be kept entirely separate and distinct. The amounts paid in as Tithing should be credited and the names reported to this Office as usual. Those who donate to the Mission Fund should receive credit on the Conference books, and the aggregate amount be reported monthly as other funds, with a general account as to its expenditure. The blanks furnished to Conference Presidents, have a place designated for Mission Fund receipts, and the report need only be made as to the general uses for which they are applied, without the necessity of minute detail. We trust that the Saints will universally respond, as far as they may be able, to this invitation to sustain the Latter-day work, and that they will do all things in faith and with an eye single to the glory of God,—laboring constantly, as they may be prompted by the Holy Spirit, for the advancement of God's kingdom. And we promise them in this consistent and righteous course, that they will enjoy true happiness and eternal reward.

CONDOLENCE.—We desire to express our sincerest sympathy for the bereaved parents and family of Elder David John Taylor, son of President John Taylor, who, we learn from the *News*, departed this life at 7.30 p.m. on the 6th of September last. It appears that he had gone to New York and other Eastern Cities, on business connected with Zion's Co-operative Mercantile Institution, and after ten days' attention to business, was severely attacked with typhoid fever, which baffled all medical skill. Several of the brethren were present at his decease, and the body has been suitably prepared and transmitted to Salt Lake City for burial. Elder Taylor was a faithful, promising young man, and of the most genial disposition. We trust in the Lord to administer that heavenly consolation to his relatives and friends, which the Gospel affords to those who have an anchor behind the vail.

RELEASES.—The following named Elders are released to return home with the October 22nd company: L. R. Martineau, Chief Clerk in the Liverpool Office; J. Bentley, T. C. Griggs and E. H. Le Cheminant, Traveling Elders in the London Conference; R. F. Goold and D. M. Evans, Traveling Elders in the Liverpool Conference; A. G. Barber, President of, and J. W. Vickers, Traveling Elder in the Norwich Conference; A. Halladay, President of the Birmingham Conference; D. West, Traveling Elder in the Nottingham Conference; G. S. Cordle, Traveling Elder in the Glasgow Conference; and G. Parry and W. S. Harris, Traveling Elders in the Sheffield Conference. Elder Harris is to continue his missionary labors in the States, chiefly among his relatives, until released by the authorities there, or by the First Presidency of the Church.

APPOINTMENTS.—William Wood, Traveling Elder in the Norwich Conference, is appointed to succeed President A. G. Barber in the Presidency of

that Conference. O. C. Ormsby, Traveling Elder in the London Conference, is appointed to succeed President A. Halladay in the Presidency of the Birmingham Conference. On and after October 10th, W. C. Parkinson is released from being Traveling Elder in the Newcastle Conference, and is appointed Traveling Elder in the Liverpool Conference.

TEMPORAL GROWTH.—Among the substantial evidences of prosperity and advancement among the people of Utah, are the meritorious exhibitions of home productions, which occur from time to time under the auspices of the Agricultural and Manufacturing Society. The citizens manifest a great deal of public spirit in connection with these fairs, by offering liberal inducements to competitors in industry and art, in addition to the regular prizes. These exhibitions include specimens of fine horses and horned cattle, also poultry and swine. Almost every variety of handiwork and home industry may be seen, such as machinery, woollen cloth, leather, furniture, silk goods, painting, penmanship, sculpture, carving, vehicles, and other various useful articles of the farm and the household. Also specimens of grain, fruit and vegetables in great variety. The society offers many excellent premiums, consisting of money, medals and diplomas. Articles of foreign manufacture are also exhibited, but not allowed to compete for the prizes. Each succeeding Exhibition furnishes a fair standard of the improvement made in the useful branches of industry, and further shows that Utah is one of the most prosperous Territories of the United States. One of these exhibitions is announced to take place, commencing Oct. 3, 1881, and judging from the large illustrated catalogue, it bids fair to surpass all its predecessors in the number and variety of competitions and rewards.

CORRESPONDENCE.

FROM THE COMPANY.

S. S. *Wyoming*, Sept. 11, 1881.

President Albert Carrington.

Dear Brother,—Knowing that you as well as all the Saints are desirous of hearing from the companies as they journey by sea and land to our home in the west, and as we expect to reach the port of New York to-morrow (Monday) evening, I take the present opportunity to give you a few items of our voyage.

After bidding you and the brethren from the Office good-bye when you left us as we steamed down the Mersey, and the excitement of parting was over, we then effected an organization, as our clerk reported to you from Queenstown; after which we went to work to arrange our people and assign them to their berths in the part of the ship allotted to us. I am pleased to say that the Elders have assisted me in trying to make all feel comfortable, as also the officers of the vessel. We have had a pleasant passage across the mighty deep, have had good weather except on Thursday last, and are now sailing with a fair wind at the rate of fifteen miles an hour. We have held a meeting every afternoon since the 7th, after the worse of the sea-sickness was over. To-day (Sunday) we had a large meeting on deck, which a number of our friends on board attended, to whom the Gospel was preached. The Elders are all getting over their sickness, particularly brothers Terry and Reece, who were and have been quite ill, as they were not very well when they came on board; but to-day they feel much better, as do all who have been sea-sick. More anon.

Sept. 13th.

Sister Hall gave birth to a daughter

on Sunday evening, and both mother and child are doing well.

We arrived here at the dock at 8 o'clock this morning; were in quarantine last night at midnight; will leave to-morrow about noon. All is well. In haste, etc.,

Your brother in the Gospel,
JAMES FINLAYSON.

LETTER FROM LONDON CONFERENCE.

Dover, Sept. —, 1881.

President Albert Carrington.

Dear Brother, — Having received notice this morning of my removal to labor in another Conference, I deem it wisdom to submit for your consideration a brief history of my labors since entering the missionary field.

On the 24th of May I left Liverpool for London, to labor under the direction of President Samuel Roskelley, who received me very kindly indeed. I spent three days in London, and then was assigned to labor in the Wiltshire and Berkshire District, in company with Elder C. F. Wilcox. I labored in this district three weeks with considerable satisfaction, and with some little success. I found the manner of travel somewhat different to what I had been accustomed to, having much walking to do; yet I had but little difficulty in learning the lesson. We held quite a number of meetings, mostly in-doors, some three in the open-air. It seemed almost impossible to get strangers sufficiently interested to attend our meetings, yet a few would occasionally call in. The Saints of that district are desirous of living their religion, and many of them are well up to their privileges. While there I walked two hundred miles, and we had the pleasure of baptizing six persons—three each. On the 25th of June I was called to labor in the Kent District. I found it quite a large, and in some respects a very pleasant field to labor in. I have endeavored to the utmost of my ability to do good among the people, to exhort all to repentance, and turn to God before it is too late. I have tried to strengthen the Saints, and build them up in their most holy faith. I have held a great many meetings both in-doors and in the open-air. The latter meetings have usually been very well attended; this seems to be the only medium through which to get the ear of non-believers in our doctrine. To my surprise we found a place, a town known by the name of Beenchley, in the south-western part of Kent, where the Gospel had never been preached. I took considerable pleasure in being the first in the hands of God to sound the joyful news, that the Gospel which John saw the angel flying through the midst of heaven to deliver, had been revealed to the children of men. We held our meetings immediately in front of the vicar's house. I had very pleasant interviews with both the curate and vicar of the place. I think if the meetings are continued at this place, that good will result, and there will be some added to the fold of Christ. I find that there is much traveling to be done, also much preaching privately and publicly, yet but little at times to show as a result. Were it not for the fact that we know that this is God's work, and that "His ways are not as man's ways," and that he will amply reward those who diligently seek him and do his will, we doubtless would become a little discouraged at times.

I have taken much pleasure, in my humble way, in extending the knowledge of the Gospel among the people, as also in laboring among the Saints since I have had the privilege of being in the missionary field. God has abundantly blessed me, and given me a stronger testimony of his work, and made me equal to all the trials I have been called upon to pass through. I have been the humble instrument in his hands of baptizing seven persons in this district,—one, a widow lady with two young children, who at once disposed of her property and sailed for Zion on the last vessel. There are many good Saints in this district, while some are not walking in the path of duty nearly so well as they might. I pray that God will bless those who are trying to serve him and keep his commandments.

Please remember me very kindly to the brethren in the Office. May you ever be strengthened by the God

of Israel to perform the many duties that devolve upon you, is my prayer.

Your brother in the Gospel,

O. C. ORMSBY.

REPORT FROM THE LIVERPOOL CONFERENCE.

Rawtenstall, Sept. 29, 1881.

President A. Carrington.

Dear Brother,—Since my last letter to you on the condition of the conference, I have visited around the districts and find things generally in a very favorable condition. The Wigan district, where Elder Jones has been laboring for some time is full of life, and the Saints seem determined to make a greater effort for their deliverance than they have been doing. The elders are teaching the people that "God is willing to help those that help themselves" and they should make an individual effort, before they can expect others to help them. I find the spirit of dependence prevalent in this conference, and we are doing our utmost to implant the spirit of independence in each family, and encourage each one to save a little and place it in the Emigration Fund. The first pound will be the hardest to save, and require the greatest effort, but as the sum grows, the desire to save will also grow, and they will be able to deny themselves of many things such as tobacco, beer, and trips to Blackpool, Southport, or other watering places, and place the amount saved to their account on emigration; which will amount to a considerable sum in some families every year. Besides affecting their deliverance from these lands this course will beget the spirit of perseverance and self-denial, two most requisite qualities in any man or woman when they reach the land of Zion. With these qualities and the Spirit of God in their hearts they will succeed wherever they go. Elder W. B. Jones has labored faithfully among the people and has done a good work in the district. Elder David M. Evans has been laboring in this district for a few months but owing to the very poor condition of his health he has not been able to enjoy his labors. Since my last report we have baptized five adults, and two others have applied for baptism which will be attended to as soon as convenient. I have been around the Darwen district, and find the Saints feeling well. I have no regular appointed traveling elder in this district, but it is visited in turns by the elders from the other districts, and their labors are much appreciated by the Saints. There have been two baptized in this district. The Runcorn district where Elders Goold and Cook labor is a very scattered one, with but few places where the elders can be accomodated comfortably, and there has been considerable persecution especially in the town of Runcorn. There are several who have sworn that no elder shall preach there without being molested. Elder Goold has labored nearly two years in this conference. He is a faithful and energetic missionary and has accomplished a good work and he has the faith and confidence of all who know him. Elder Cook who has traveled with him for some time is a faithful elder and is performing good missionary work. I am well satisfied with the labors of the Elders in this conference. They are willing to labor, traveling from house to house with tracts, or preaching publicly, or conversing privately whenever opportunity offers. We find some few willing to listen to our preaching or even to receive tracts, and although the result is rather discouraging so far as seeing the fruits of our labors, still we are willing to plant the seed and leave the result in the hands of God. With kindest regards to yourself and all at "42," I remain

Your brother in the Gospel

JOHN DONALDSON.

MUMMIES OF EGYPTIAN KINGS.

[We publish the following as it supplies some additional items, and details beyond those published in a recent number of the STAR.—ED.]

DETAILS OF THE FINDING OF THIRTY VALUABLE PAPYRI ALSO DISCOVERED.

Besides being memorable for the

appearance of the comets, the year 1881 must ever hold a high place in the annals of Egyptological discovery. M. Maspero, the recently appointed Director of the Boulak Museum, is at the present moment in Paris actively engaged in preparing for publication the texts of the pyramids of the fifth and sixth dynasties, which were opened last spring at Sakkara. The forthcoming number of his "Recull" will contain the entire text of the pyramid of King Ounasi, the last king of the fifth dynasty. But the saying that "it never reigns but it pours" may be now fairly applied to archæological discovery. Long before the savants have had time to peruse, ponder over, or profit by the wonders unearthed at Sakkara, they are now suddenly overwhelmed with a fresh supply of material in the form of the largest papyri yet known, and by the apparition of the mummies, with all their mortuary appendages and inscriptions, of no less than thirty royal personages. This discovery which has just been made, calls for special interest in England, for among the thirty royal mummies are to be found those of King Thutmes III. and of King Ramses II. It was the former that ordered the construction of the obelisk which now stands on the Thames embankment, and it was the latter who, 270 years afterwards, caused his own official titles and honors to be inscribed upon its faces, beside those of Thutmes III. These two monarchs now lie side by side in the Boulak Museum, and even the flowers and garlands which were placed in their coffins may to-day be seen encircling the masks which cover the faces of the deceased, just as they were left by the mourners over 3,000 years ago.

Last June Daoud Pasha, Governor of the Province of Keneh, which includes the ancient Theban district, noticed that the Bedaween offered for sale an unusual quantity of antiquities at absurdly low prices. The Pasha soon discovered that the source of their hidden treasure was situated in a gorge of the mountain range which separates Deir-el-Bahart from the Bab-el-Maloch. This gorge is situated about four miles from the Nile to the east of Thebes. Daoud Pasha at once telegraphed to the Khedive, who forthwith despatched to the spot Herr Emil Brugsch, a younger brother of Dr. Henry Brugsch Pasha, who, during M. Maspero's absence, is in charge of all archæological excavations in Egypt. Herr Brugsch discovered in the cliffs of the Lybian Mountains near the temple of Deir-el-Bahari, or the "Northern Convent," a pit about thirty-five feet deep cut in the solid rock; a secret opening in this pit led to a gallery nearly 300 feet long, also hewn out of the solid rock. This gallery was filled with relics of the Theban dynasties. Every indication leads to the conviction that these sacred relics had been removed from their appropriate places in the various tombs and temples, and concealed in this subterranean gallery by the Egyptian priests, to preserve them from being destroyed by some foreign invader. In all probability they were thus concealed at the time of the invasion of Egypt by Cambyses.

Herr Brugsch at once telegraphed for a steamer, which on Friday last deposited her precious cargo at the Boulak Museum. The full value of this discovery, of course, cannot as yet be determined. The papyri have not been unrolled, nor have the mummies been unwrapped. Conspicuous by its massive gold ornamentation, in which cartouches are set in precious stones, is the coffin containing the mummy of Maut Nedjem, a daughter of Ramses II. Each of the mummies is accompanied by an alabaster canopic urn, containing the heart and entrails of the deceased.

Four papyri were found in the gallery at Deir-el-Bahari, each in a perfect state of preservation. The largest of these papyri—that found in the coffin of Queen Ra-ma-ka—is most beautifully illustrated with colored illuminations. It is about sixteen inches wide, and when unrolled will probably measure from 100 to 140 feet in length. The other papyri are somewhat narrower, but are more closely written upon. These papyri will probably prove to be the most valuable portion of the discovery, for in the present state of Egyptology a papyrus may be of more importance than an entire temple, and as the late

Mariette Pasha used to say, "It is certain that if ever one of those discoveries that bring about a revolution in science should be made in Egyptology, the world will be indebted for it to a papyrus."

No less than 3,700 mortuary statues have been found that bear royal cartouches and inscriptions. Nearly 2,000 other objects have been discovered. One of the most remarkable relics is an enormous leather tent, which bears the cartouche of King Pinotem, of the twenty-first dynasty. This tent is in a truly wonderful state of preservation. The workmanship is beautiful. It is covered with hieroglyphs most carefully embroidered in red, green, and yellow leather. The colors are quite fresh and bright. In each of the corners is represented the royal vulture and stars.—*Cairo Letter to the London Times.*

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XVII.

START UPON OUR JOURNEY — A HAZARDOUS UNDERTAKING — SICKNESS — SEVERE WEATHER — MY WIFE AND CHILD STRICKEN — A TRYING EXPERIENCE — MY WIFE CONTINUES TO FAIL — HER SPIRIT LEAVES HER BODY — RESTORED BY THE POWER OF GOD — HER SPIRIT'S EXPERIENCE WHILE SEPARATED FROM THE BODY — DEATH OF MY BROTHER — ARRIVAL AT ROCHESTER — REMOVAL TO QUINCY.

On the afternoon of the 9th of October we took leave of Father Carter and family, and started upon our journey of 2,000 miles at this late season of the year, taking my wife with a suckling babe at her breast with me, to lead a company of fifty-three souls from Maine to Illinois, and to spend nearly three months in traveling in wagons, through rain, mud, snow and frost. It was such a trial as I never before had attempted during my experience as a minister of the Gospel.

On our arrival at Georgetown we were joined by Elder Milton Holmes. We traveled each day so far as we could go, and camped wherever night overtook us.

On the 13th of October, while crossing the Green Mountains, I was attacked with something resembling the cholera. I was very sick. I stopped at a house for about two hours, but the Elders administered to me, and I revived.

On the 24th I was again taken sick, and my wife and child were also stricken down. We also had several others sick in the company, through the exposure of the journey.

On the 31st we had our first snow storm, and the horses dragged our wagons all day through mud, snow and water.

On the 2nd of November Elder Milton Holmes left us, and took steamer for Fairport; and two days afterwards a little boy of Nathaniel Holmes', about six years of age, died, and we had to bury him at Westfield.

The roads finally became so bad and the cold so severe that Nathaniel Thomas and James Townsend concluded to stop for the winter. We parted with them on the 21st of November, near New Portage, Ohio.

On the 23rd of November my wife, Phœbe, was attacked with a severe headache, which terminated in brain fever. She grew more and more distressed daily as we continued our journey. It was a terrible ordeal for a woman to travel in a wagon over rough roads, afflicted as she was. At the same time our child was also very sick.

The 1st of December was a trying day to my soul. My wife continued to fail, and in the afternoon, about 4 o'clock, she appeared to be struck with death. I stopped my team, and it seemed as though she would breath her last lying in the wagon. Two of the sisters sat beside her, to see if they could do anything for her in her last moments.

I stood upon the ground, in deep affliction, and meditated. I cried unto

the Lord, and prayed that she might live and not be taken from me. I claimed the promises the Lord had made unto me through the prophets and patriarchs, and soon her spirit revived, and I drove a short distance to a tavern, and got her into a room and watched over her and her babe all night, and prayed to the Lord to preserve her life.

In the morning the circumstances were such that I was under the necessity of removing my wife from the inn, as there was so much noise and confusion at the place that she could not endure it. I carried her out to her bed in the wagon and drove two miles, when I alighted at a house and carried my wife and her bed into it, with a determination to tarry there until she either recovered her health or passed away. This was on Sunday morning, December 2nd.

After getting my wife and things into the house and wood provided to keep up a fire, I employed my time in taking care of her. It looked as though she had but a short time to live.

She called me to her bedside in the evening and said she felt as though a few moments more would end her existence in this life. She manifested great confidence in the cause she had embraced, and exhorted me to have confidence in God and to keep his commandments.

To all appearances she was dying. I laid hands upon her and prayed for her, and she soon revived and slept some during the night.

December 3rd found my wife very low. I spent the day in taking care of her, and the following day I returned to Eaton to get some things for her. She seemed to be gradually sinking, and in the evening her spirit apparently left her body, and she was dead.

The sisters gathered around her body, weeping, while I stood looking at her in sorrow. The spirit and power of God began to rest upon me, until, for the first time during her sickness, faith filled my soul, although she lay before me as one dead.

I had some oil that was consecrated for my anointing while in Kirtland. I took it and consecrated it again before the Lord for anointing the sick. I then bowed down before the Lord and prayed for the life of my companion, and I anointed her body with the oil in the name of the Lord. I laid my hands upon her, and in the name of Jesus Christ I rebuked the power of death and the destroyer, and commanded the same to depart from her, and the spirit of life to enter her body.

Her spirit returned to her body, and from that hour she was made whole; and we all felt to praise the name of God, and to trust in him and keep his commandments.

While this operation was going on with me (as my wife related afterwards) her spirit left her body, and she saw her body lying upon the bed, and the sisters weeping. She looked at them and at me, and upon her babe, and, while gazing upon this scene, two personages came into the room carrying a coffin, and told her they had come for her body. One of these messengers informed her that she could have her choice: she might go to rest in the spirit world, or, on one condition she could have the privilege of returning to her tabernacle and continuing her labors upon the earth. The condition was, if she felt that she could stand by her husband, and with him pass through all the cares, trials, tribulations and afflictions of life which he would be called to pass through for the Gospel's sake unto the end. When she looked at the situation of her husband and child she said: "Yes, I will do it!"

At the moment that decision was made the power of faith rested upon me, and when I administered unto her, her spirit entered her tabernacle, and she saw the messengers carry the coffin out the door.

On the morning of the 6th of Dec., the Spirit said to me: "Arise, and continue thy journey!" and through the mercy of God my wife was enabled to arise and dress herself and walk to the wagon, and we went on our way rejoicing.

On the night of the 11th I stopped for the night at an inn, the weather being very cold. I there learned of the sudden death of my brother, Asahel H. Woodruff, a merchant of Terre Haute, Ind.